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756 778 789 [726] Supernatural power further protects the warrior against his enemies by making him invulnerable to their arrows and bullets. The control of weather and natural events are other objectives of ceremonialists:

756 778 789 821 There is a ceremony to bring rain when it is very dry. Then we get rain by calling on White Painted Woman and Child of the Water. The world is White Painted Woman. The thunder is Child of the Water. Sand, a whitish sand from Old Mexico, is used in this ceremony to call the rain. It is blown to the four directions. Also Lightning is called on when the sand is blown, and a blowing noise, "Hoo, hoo!" is made. In the prayer there is mention of the number of days it should rain.

I have a ceremony which, if carried out on the desert, would cause a sandstorm. But this would be uncomfortable for the people, and so I dislike to do it. It is a prayer. I used it when men were going to make a raid for horses so that they could get away without being detected. I throw sand into the air, blow against it four times, say the prayer, and it causes sand to blow around so thick that you can't see.

The length of day or night can also be controlled through power:

[726] When he was on the warpath, Geronimo fixed it so that morning wouldn't come too soon. He did it by singing. Once we were going to a certain place, and Geronimo didn't want it to become light before he reached it. He saw the enemy while they were in a level place, and he didn't want them to spy on us. He wanted morning to break after we had climbed over a mountain, so that the enemy couldn't see us. So Geronimo sang, and the night remained for two or three hours longer. I saw this myself.

753 MEDICAL PRACTICES

[755] *The nonritual treatment of ailments.*—Though it is true that most of the ceremonies deal with ill-health, it does not necessarily follow that all sickness must be treated ceremonially. An individual may become sick through surfeit or through want; he may weaken himself by overexertion; he may suffer injury because of carelessness or needless daring. Advancing years bring [886] their infirmities; old age "can kill you." "There are several ailments you can get by not taking care of yourself, by foolishness—such things as tuberculosis and venereal diseases." Of [164] course, in any particular case, the reasoning may be reversed, and a malevolent person or force may be blamed finally for the trouble.

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757 water with it. Soak it up with some absorbent material, and then squeeze it into the ear."

Excessive dandruff has its remedies. "We use plants for this, two or three different kinds. We burn them to ashes and rub the ashes on with grease. The sap of trees is good for this too."

We see, then, that for minor ailments well-known plants are [759] used without ritual. If pain or sickness persists, an herbalist may be hired who sings and prays while he gives the medicines.

My small boy hurt his arm, and it didn't get better for a long time. I heard that F. was good and had medicine for such things. So I got him. He sang a song first. Then he put some of the medicine on the boy's arm. It cured him too.

[755] [782] Toothaches are sometimes treated by a similar combination of prayer and medicine:

There was a person who knew something about teeth, and he gave an herb that was used for toothache. He prayed in addition, and the toothache was cured.

But in some illnesses which require dosage with herbs the [164] medicine must be given with more formality. Such a malady is venereal disease. The medicine, which is made from the pounded 757 and boiled roots of the locust tree, must be tendered to the pa- 759 tient by one who has special knowledge concerning its preparation and ritual.

A certain young fellow got gonorrhea. The boys used to joke with him a great deal about it. I don't think his mother ever knew what was the matter with him. He just said he was sick. I remember that he approached my father and asked if there wasn't some Apache remedy for the disease. My father said there was, and, of course, there is. I don't think my father had the ceremony that goes with the root, however, and could not have treated him anyway. But my father told him that part of the treatment was that the sick man had to bring the girl before the man who gave the treatment, or the disease could not be cured. The sick man refused to do this. He didn't want to tell on the girl. So my father said that he could do nothing for him in that case.

757 Of venereal disease another informant said:

We have a ceremony for venereal disease. When there is a hard boil down there, they recognize that it is very serious and hard to cure. When it breaks, they have a medicine to put on it. They use a ceremony and drink medicine.

75 When a person is very sick from venereal disease and a shaman is carrying on

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a ceremony to save him, an herbalist, a man or woman who knows what plants will help this sickness, may be called in at the same time. In fact, the shaman may advise this. His power may tell him that someone who knows a good plant is needed. I know cases where a man is pretty sick with gonorrhea and they get him well.

Illnesses peculiar to women are treated by a combination of herbalism and ceremonialism often:

If menstruation stops and the woman is not with child, it is a serious disease called "blood is in her." It can cause a woman to die. For this "flint medicine" is used. This is a lightning-riven twig. The wood is chipped off, boiled in water, and the medicine put in a bowl or cup. Whoever gives it marks it with pollen, performs a ceremony with pollen, and then it is drunk. Just people with special knowledge can perform the ceremony.

For pain at the monthly period and for an excessive flow of menstrual blood, this medicine is also given. Sometimes scrapings from a flint or "thunder arrow" are added before it is taken.

So great a scourge is tuberculosis that plants considered effective against it assume much importance, and their use is accompanied by a great deal of ritual. The most highly esteemed specific for this disease is "narrow medicine," *Perezia wrightii:*

"Narrow medicine" is powerful. It is a root which is ground up and put into water. It is not boiled. Water is put in a shallow basket which is lined with pitch to make it watertight. Then the medicine is added to the water, and four hot stones are put in. It is necessary to use four. It foams up when it is heated. There is a prayer, and a cross of pollen is put on the medicine. Then pollen is held to the four directions and put on the head and back of the patient. A cup of the medicine is taken and held to the directions four times. Then the patient drinks. This is good for tuberculosis. Lots of people get well from taking it.

After taking the medicine, the patient lies out in the sun and gets heated up. He vomits up all the tuberculosis. If he doesn't vomit, he has to defecate. It works either way. Sometimes you see the tuberculosis worm alive and about a half-inch long. Then the patient starts to regain his health.

This herb has been in use a long time. My great-grandmother used it. If the patient is not too far gone, it works. It is given only once or twice. If you take much of it, it makes you weak. It is very expensive. You give a great many things for it—even a horse.

If the person giving it does not know the secrets of it and puts too much in, the patient will go crazy and kill himself. If you don't know the secrets, even though you know the right amount to give, it will hurt you. Tuberculosis is usually treated by old women who know a good deal about herbs.